Eleanor King

Plants of the
Holy Scriptures

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with a

CHECK-LIST OF PLANTS THAT ARE MENTIONED IN THE BIBLE

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THE NEW YORK BOTANICAL GARDEN

On the cover:

CEDAR ON MOUNT LEBANON

From Plate 127, Volume 3, of "The Trees and Shrubs of Great Britain" by Henry Elwes and Augustine Henry.

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Plants Of The Holy Scriptures

The Vegetational Background Of The Bible Viewed In The Light Of Modern Knowledge

By Eleanor King

MANY of the plants that are mentioned in the Bible can be seen at our very doorsteps today. We cultivate them in the flower and herb garden and in the vegetable patch; they thrive in the orchard or form the hedge; yet few of us ever realize that we are growing some of the same plants that Moses looked upon as he led the Children of Israel to the Promised Land, the same plants that grew in Solomon's garden, the same plants of which Isaiah and Ezekiel, Amos and Hosea spoke in their prophecies, the same plants that Jesus and his disciples walked among.

The humble onion and leek, the dill, mint, and rue, and many of the fruits and grains of our present-day lives were also part of the everyday lives of the Bible people. Today in America we grow the almond, the apricot, the fig, the olive, the pomegranate and the vine even as did those people who were making Bible history more than 4,000 years ago. Today wheat is the staff of life for us even as it was for them. These plants have come down to us through the centuries, making a living link between us and the people of those hallowed and distant times.

Plants play such a deep and significant role all through the Scriptures that it is difficult to imagine the Bible stripped of its vegetation. From the first chapter of Genesis when the beautiful legend of creation is given, to the last chapter of Revelation, plant life is essential to the flow of history, to the prophecy, wisdom and poetry of the book. It was only natural, then, that a special study of the plants of the Bible attracted the attention of theologians, historians and scholars.

As soon as the scholars began to scrutinize these Biblical plants with critical eyes, they discovered errors in terminology. Early translators and scribes had been unconcerned about whether they called a rose a lily or a lily a rose. Was the rose of Sharon a true rose, or a plant with a bulb-like root, or something different from either? When Isaiah said, "The desert shall rejoice and blossom as the rose," did he refer to a flower of the Rose or of the Lily family? The Alexandrian translators of the Old Testament called this particular rose "lily;" the Chaldee and Arabic translators called it "narcissus." Others thought the rose may have been a mallow, a crocus, an amaryllis or an anemone. But there was one thing certain—hardly anyone, except the layman, thought it was a true *Rosa.*

And so the controversy about the plants of the Bible became the particular province of the philologists and etymologists. They examined

and re-examined the oldest Hebrew and Greek texts, all the different translations and versions, comparing the names of plants in each, searching the names for their original meanings. The Hebrew and Greek names used for the plants are seldom directly translatable into our language—their plant names usually imply much more than do those of our language.

There were a number of ways in which errors crept into Bible manuscripts. In the first place, some errors must have been made by the early

Photograph by courtesy of the Bureau of Plant Industry, U.S.D.A.

"Today wheat is the staff of life for us even as it was for them."

bards and singers who passed Bible history from generation to generation by word of mouth. Then when the material was written down, and manuscripts began to collect, they were copied and re-copied by scribes who often made mistakes unwittingly, or who deliberately altered the text according to their own notions. It is believed that by the second century after Christ the Bible had become "set," that it had become the Bible as we know it today. However, we have none of the old manuscripts. The oldest Hebrew manuscript known to the world is the Masoretic, which was written in the sixth, seventh and eighth centuries.

The etymologist, then, could not go all the way back to the beginning of the written Bible in his pursuit of plant names. Some other means

of approach was needed if new light was to shine upon the subject—and that is where the botanist stepped in!

The botanist made a simple suggestion—one so obvious that it had not been thought of before: "Why not go to the Holy Land and see which plants are actually growing there?"

This suggestion came from Linnaeus about the middle of the eighteenth century. Linnaeus, "father of botanical nomenclature," had become convinced that particular plants were limited to particular parts of the world; therefore, the plants that were native to Palestine were probably not the same plants that were native to western Europe. This is such a commonplace idea to us today that it seems strange that less than two hundred years ago it had yet to be proved.

Followers of Linnaeus soon embarked for Palestine to make a study of the flora—and so was ushered in a new epoch in the study of Bible plants. Since then many botanists and botanically-minded churchmen have explored the area and studied the plants of the Holy Land. The writings about the plants of the Bible have increased steadily; Bible plant-lore now has become Bible botany.

This information, however, has been scattered over a very large field, and Dr. H. N. Moldenke has performed a valuable service in digesting it into one readable and accurate paper, in which he discusses and attempts to identify in the light of modern knowledge 181 species (including about ten fungi, algae, lichens, and bacteria), all of them plants that are mentioned in the Bible.

Although the botanist has brought science to the aid of the Bible, this does not mean that he challenges the truth of the Bible. The challenge is only to the mistakes that have been committed through human frailty. As an individual, the botanist may be among the most devout believers in the Scriptures. But he is also a devout disciple of science; his zeal to identify plants, to determine a species correctly, always burns at white heat. As a man of religion he may find complete spiritual satisfaction in the significance of the parable, "The kingdom of heaven is like to a grain of mustard seed," but as a scientist he can not rest until he knows *which* mustard seed it was!

The mustard seed of Scriptures has caused controversy because Jesus, in his parable, went on to say that the plant grew tall enough and sturdy enough to form a resting place for birds. The quotation from MATTHEW *13*: 31-32 reads:

> Another parable put he forth unto them, saying, The Kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field:
>
> Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Photograph by courtesy of the Bureau of Plant Industry, U.S.D.A.

"But the apple—made famous by Eve—seems to be anything but an apple! It is not even mentioned in the story of the Garden of Eden . . . [but] its name occurs in other parts of the Scriptures. . . Most authorities believe that these apples were apricots."

The black mustard, *Brassica nigra,* is held by most authorities to be the mustard of the Bible. As it grows along roadsides and waste places in Palestine today, usually it is a plant three or four feet in height, but also it is found growing as high as ten and fifteen feet, with a main stem as thick as a man's arm. Although it is an annual, the stems and branches become hard and rigid enough in autumn to hold the birds that come to it for seeds.

* * * *

The most frequently mentioned plants of the Bible are the fig, the olive and the vine. They were basic to the economic life of the people, and the writers of the Scriptures used them as symbols more than they did any other plants. There has been no controversy about their identity, nor about that of the almond, the palm tree, and the pomegranate which were also fundamental to the life of the times.

But the apple—made famous by Eve—seems to be anything but an apple! It is not even mentioned in the story of the Garden of Eden. According to GENESIS 2: 8-9·

> And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

> And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

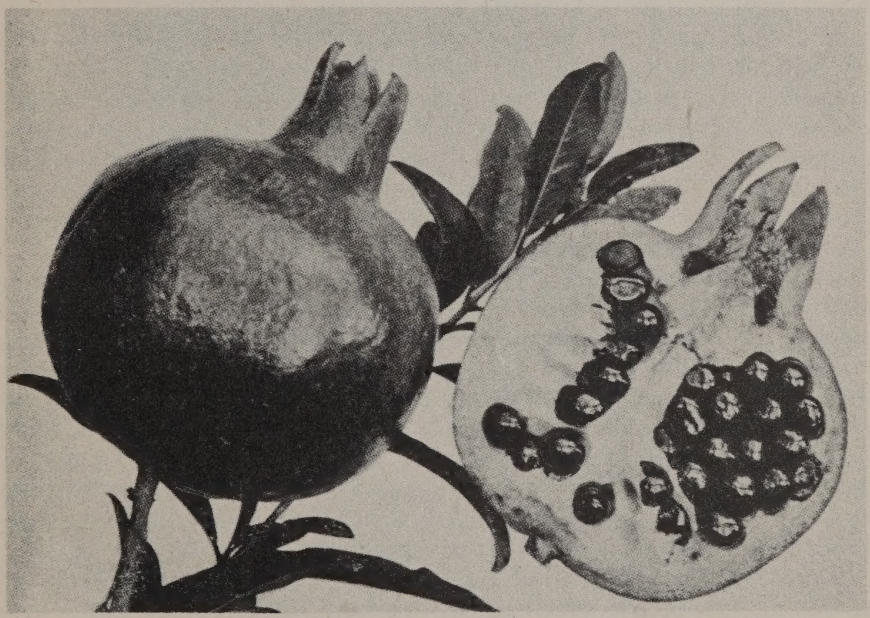
No specific tree is mentioned until after Eve had tasted the fruit, and Adam also, and they were ashamed of their nakedness; then in GENESIS *3:7* we learn that:

> . . . they sewed fig leaves together, and made themselves aprons.

This statement has led many people to believe that the fig-tree was the "tree of knowledge;" but the apple-tree has replaced it in the popular conception, and has been shown in many paintings of the temptation of Eve.

Although the apple is not mentioned in Genesis, its name occurs in other parts of the Scriptures. Moses and Zechariah both assert that to God, Israel is "as the apple of his eye." In Proverbs "a word fitly spoken" is said to be "like apples of gold." King Solomon, in thinking of the charms of his Bride, remembers that her breath is fragrant as apples: ". . . the smell of thy nose like apples." (SONG OF SOLOMON 7:8.)

From his Bride we learn more about apples. In SONGS *2*: 3-5 she sings:



Photograph by courtesy of the Bureau of Plant Industry, U.S.D.A.

"There has been no controversy about [the] identity . . . of . . . the pomegranate." The pomegranate which is cultivated in America today is one of the same fruits for which the Children of Israel longed when they were wandering in the Wilderness.

As the apple tree among the trees of the wood
so is my beloved among the sons.

I sat down under his shadow with great delight,
and his fruit was sweet to my taste.
He brought me to the banqueting house,
and his banner over me was love.

Stay me with flagons, comfort me with apples:
for I am sick of love.

Most authorities believe that these apples, which were golden, sweet to taste, sweet to smell, and which grew on a tree whose shadow was a great delight, were apricots, *Prunus Armeniaca.* Apricots grow abundantly in Palestine today, and it is believed that they were introduced about the same time as the grapevine, so they must have been plentiful in Bible days.

Although some botanists have argued in favor of the orange, *Citrus Aurantium,* the citron, *Citrus medica,* and the quince, *Cydonia oblonga,* almost everyone is agreed that the apple, *Malus pumila,** could not have been growing in Palestine in that early time. Even if apples had grown there in Old Testament days they would hardly have been referred to in such glowing terms, because these fruits originally were small and acid. The apple as we know it today might fit the Biblical descriptions, but it is of comparatively recent origin, having been improved by selection centuries after the Bible was written.

The apple seems to be the one controversial plant among the fruit trees of the Bible, but the disagreement about other trees—the oaks, mulberries, sycamores, firs, poplars, willows, chestnuts, and junipers—could fill several volumes. The King James version, responsible for a number of misnomers in the botany of the Bible, calls the aspen a mulberry and the mulberry a sycamine; the juniper is called a heath; the box is called ivory; the cypress is called a box; the terebinth is called elm, and the plane-tree becomes a chestnut.

Of the most magnificent forest tree of the Bible there is no confusion, however. The cedar of Lebanon was noble and splendid; it filled all who saw it with awe and reverence; it was the symbol of mighty strength and power. The cedars in the Forest of Lebanon were the trees of Jehovah, the masterpieces of God. They are mentioned in the books of history, in the books of prophecy, in the Songs of Solomon and in the Psalms. They were the trees that, for twenty years, fell beneath the ax so that the spectacular private palace and temple of Solomon could be built. Solomon sent 30,000 Israelites, 150,000 captive slaves, and 3,300 officers to make war against these majestic and valuable trees.

The cedars of Lebanon and the forests of firs, pines, and oaks were plundered through the centuries by kings and devastated by wars. The conservation-minded citizen of today knows that the forests have an important effect on climate, on soil and on water supply. The ancients

* More correctly known as *Pyrus Malus* var. *paradisiaca.*

Photograph by courtesy of W. C. Lowdermilk

"The cedars in the Forest of Lebanon were the trees of Jehovah, the masterpieces of God. . . . They were the trees that, for twenty years, fell beneath the ax so that the spectacular private palace and temple of Solomon could be built."

were not conservationists; there were no reforestation projects under the rule of the kings or the foreign conquerors. The forests were plundered during times of peace, and devastated during war both by the ax and by fire, so that today many hills are barren that at one time supported a good population of trees.

* * * *

The cedar of Lebanon represented the greatest thing in the vegetable kingdom, and the hyssop the lowliest, the most humble plant, for it was said of Solomon, in describing his wisdom, that he could talk upon any subject, from "the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall." (I KINGS 4:33).

And this innocent, humble hyssop has stirred up more controversy than any other plant mentioned in the Bible; at least it has consumed more pages of discussion, and every writer or reader familiar with hyssop literature will tell you that Celsius, author of the *Hierobotanicon*—that foundation stone of Biblical botany—devoted forty-two pages to this subject and discussed eighteen kinds of plants without ever arriving at a conclusion!

Was the Biblical hyssop the marjoram, *Origanum aegypticum;* the caper-plant, *Capparis spinosa;* the sorghum, *Holcus Sorghum;* the maidenhair spleenwort, *Asplenium Trichomanes;* or the wall-rue, *A. Ruta-muraria?* It may have been any one of these, so say the authorities, but never, never could it be the hyssop of our herb gardens, the plant which Linnaeus

called *Hyssopus officinalis,* which is native to southern Europe but not to the Holy Land or Egypt.

Three different localities are concerned in the references to hyssop—Egypt, the Desert of Sinai, and Palestine; and so if the hyssop of the Bible is always to be the same plant, it must be a plant that grows in all three places. Marjoram has come to be favored by many authorities because, of the several species that grow in the East, one or another would have been available for each reference.

". . . the Israelites were in the habit of using the sorghum inflorescence spikes for brushes and brooms . . ." This reed-like plant is believed by many to be one of the hyssops of the Bible.

The hyssop is mentioned in connection with the Great Deliverance from Egypt. God had instructed Moses to take the Children of Israel out of Egypt, but Pharaoh would not let them go because they were good slaves. In order to convince Pharaoh that he would be better off if he were to let Moses and the Israelites leave, Egypt was visited with plagues of frogs and lice, flies, hailstorms and locusts. But Pharaoh was stubborn, and would not permit the Israelites to leave until the Destroying Angel passed through the land claiming all the first-born, not only in the homes of

Pharaoh's people, but in his own home as well. So that the Israelite households should be spared on this dreadful night of doom, each was to be marked with the blood of the sacrificial lamb. Moses, in EXODUS *12*:22, instructed his people: "And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason [basin] and strike the lintel and the two side posts with the blood that is in the bason."

Since this command came on short notice, the students of Biblical botany ask which plant would have been available for more than a hundred thousand families? Marjoram and the caper could both have met the demand, say the champions of these plants. Other authorities uphold the sorghum not only on the basis that it would have been sufficiently plentiful, but also because the Israelites were in the habit of using the sorghum inflorescence spikes for brushes and brooms; therefore, it was the natural thing to use them as brushes for the sprinkling of blood at a time of crisis.

After having been delivered from Egypt, the Children of Israel encamped in the Desert of Sinai, where they received in addition to the Ten Commandments, certain other laws and instructions; one was the law regarding the cleansing of the leper, and the use of hyssop is mentioned as part of the ceremony. Marjoram and the caper are put forth as the hyssop of this reference (LEVITICUS *14*:4, 6, 52), and as both were available it is difficult to choose between them. Hyssop is mentioned in other books, also, in connection with the cleansing of body and spirit; from PSALMS *51*:7 comes the familiar passage:

> Purge me with hyssop, and I shall be clean:
> Wash me, and I shall be whiter than snow.

In the New Testament (JOHN *19*:29), a sponge filled with vinegar was placed upon a hyssop and raised to touch the lips of Jesus. In Matthew and Mark this instance is also mentioned, but the word "reed" appears instead of "hyssop." The champions of sorghum put forth their choice here; they have a better case than the contenders for the caper-plant, since the caper is inclined to spread itself as a vine rather than to hold its stems upright, so that it may not have been long enough or rigid enough to be used as a stick. The claim for marjoram seems to rest upon the fact that the strong scent of this herb would have been refreshing to the suffering Savior.

So, like Celsius, most of the Biblical botanists rest the case without coming to any definite conclusions; the safest thing to say is that several different plants must have been the "hyssop" of the Bible.

Of the other herbs of the Bible there seems to be little dispute. The mint, rue, coriander, cummin, and wormwood are species which can be grown in herb-gardens today and called by their Bible names; only the anise seems to be a mis-translation, practically everyone agreeing that the plant meant was dill.

Among the vegetables of the Bible are cucumbers, watermelons, onions, leeks and garlic. These plants were grown in both Egypt and Palestine and figure in references concerning both places. But the best-known reference concerns the discontent of the Children of Israel when they were wandering in the Wilderness. The Wilderness was desert country and did not yield the rich fruits of the fertile Nile Valley. The wanderers had plenty to eat because God sent them manna every day for forty years; but they tired of manna and didn't mind saying so. In NUMBERS *11*:5, 6 they complain to Moses:

> We remember the fish, which we did eat in Egypt freely;
> the cucumbers and the melons, and the leeks, and the onions
> and the garlick:
>
> But now our soul is dried away: there is nothing at all,
> besides this manna, before our eyes.

They remembered Egypt and not only did their mouths water for its juicy cucumbers but for its figs and pomegranates, as well. And in NUMBERS *20*:5 they said:

> And wherefore have ye made us to come up out of Egypt,
> to bring us in unto this evil place? It is no place of
> seed, or of figs, or of vines, or of pomegranates;
> neither is there any water to drink.

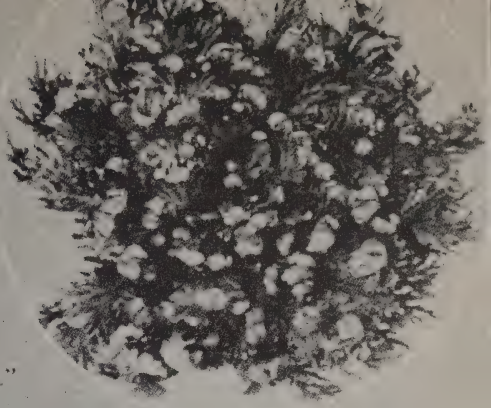
Of the manna which "fell from heaven" there are two interesting explanations. Part of the manna is believed to have come from the lichens, *Lecanora esculenta* and *L. affinis*. Today, vast tracts of barren plains and mountains in many parts of western Asia and northern Africa are occupied by these lichens; sometimes they are lifted by the wind and carried away to be deposited in places where the lichen is unknown except when it falls out of the sky. In 1854 a shower of these lichens fell in Persia during a great famine, much to the joy and thanksgiving of the inhabitants. A similar lichen grows on the Sahara Desert and is gathered regularly by the natives for food in time of scarcity. It can be cooked in various ways and made into bread.

An alga of the genus *Nostoc* is supposed to have been a part of the manna received by the Children of Israel as they wandered in the Wilderness. This alga has been known to grow with unbelievable rapidity during the night when there is an abundant fall of dew and the surface of the ground is wet. Being very soft and gelatinous, these algal growths disappear as soon as the sun comes up and dries the surface of the ground. EXODUS *16*:21 indicates that this type of manna was present:

> And they gathered it every morning, every man according
> to his eating: and when the sun waxed hot, it melted.

* * * *

When we turn to the lilies of the Bible, we come upon the most beautiful flowers of the Holy Land, and upon one of the most beautiful verses spoken by Jesus, from MATTHEW *6*:28-30:



This "resurrection plant," shown dried and "resurrected," is Selaginella lepidophylla, a native of Mexico.

The prickly-pear cactus did not grow in the Holy Land until recent times.

THESE PLANTS DO NOT OCCUR IN THE BIBLE

Though they are often associated with stories from the Scriptures.

The passion-flower was given religious significance by the Spaniards who discovered it in South America.

The "crown of thorns" shown here is Euphorbia splendens, a native of Madagascar, hence unknown in Palestine at the time of Christ.

Roses were not the roses we know today. Some were oleanders, others probably tulips and narcissi.

"Easter lilies" come from Asia, not the Holy Land.

> And why take ye thought for raiment? Consider the lilies
> of the field, how they grow; they toil not, neither do they spin:
>
> And yet I say unto you, That even Solomon in all his glory was
> not arrayed like one of these.
>
> Wherefore, if God so clothe the grass of the field, which today is,
> and tomorrow is cast into the oven, shall he not much more clothe
> you, O ye of little faith?

This verse arouses, in most of us, an image of a field of white Madonna lilies, *L. candidum.* Perhaps we have gained this impression because the Madonna lily has been included in many paintings of the Madonna, the Annunciation and other phases of the life of Christ; but these paintings were made by artists who lived long after that period.

The Madonna lily has few or no adherents for a place among the Bible plants; most authorities believe it did not grow in the Holy Land at the beginning of the Christian era at all; and even though it grows there today, it is scarce.

The narcissus, the crocus, the amaryllis, the tulip, the iris are all common in Palestine today, but none of these lily-like plants is considered to be the "lily of the field." No doubt, Jesus referred to all the flowers of the field, among which were lilies; but the flower blooming in greatest profusion was the poppy anemone—*Anemone coronaria,* brilliant member of the Buttercup family. Its regal tints of scarlet, purple, blue, and gold could surely have prompted Jesus to say, "Solomon in all his glory was not arrayed like one of these."

The scarlet lily (*L. chalcedonicum*) is a native of Palestine but is so rare that it is seldom mentioned as a "lily of the field." It is generally accepted, however, as the lily of the Song of Solomon 5: 13:

> His cheeks are as a bed of spices, as sweet as flowers:
> His lips like lilies, dropping sweet smelling myrrh.

There was lily-work on the Temple of Solomon. It is described in I Kings 7:19, 22, 26; but the general consensus of opinion is that the motif was furnished by waterlilies—both *Nymphaea alba* and *N. Lotus.*

> And the Chapiters that were upon the top of the pillars
> were of lily work in the porch, four cubits . . .
> And upon the top of the pillars was lily work . . .
> and the brim thereof was wrought like the brim of a
> cup, with flowers of lilies.

The "lily of the valleys" may have been the iris or the anemone or both, but *not* the plant popularly known to us as lily-of-the-valley. In Songs 2:1, 2, the Bride says, "I am the rose of Sharon, and the lily of the valleys," and the Bridegroom answers, "As the lily among thorns, so is my love among the daughters." The rose of Sharon, as mentioned previously, is believed to be a flower with a bulbous root, and therefore probably a lily-like plant.

* * * *

Photograph by courtesy of the Bureau of Plant Industry, U.S.D.A.

"Today in America we grow . . . the olive . . . even as did those people who were making Bible history more than 4,000 years ago."

As controversial plants of the Bible, the thorns and thistles, nettles, briers, and brambles take their place. Early in Genesis the land is cursed with thorns and thistles. In GENESIS *3*:17, 18, the Lord said unto Adam:

> . . . cursed is the ground for thy sake; in sorrow shalt thou
> eat of it all the days of thy life; thorns also and thistles
> shall it bring forth to thee.

Plants with spiny growths are always characteristic of dry and desert regions. In the days when the Children of Israel tilled the soil, the spiny weeds were kept in abeyance, yet they were always there, lurking near the edge of the field, ready to enter if the farmer became slothful. In PROVERBS *24*:30-31, there is a description of what happens to the land of the indolent farmer:

> I went by the field of the slothful,
> And by the vineyard of the man void of understanding;
> And, lo, it was all grown over with thorns,
> The face thereof was covered with nettles,
> And the stone wall thereof was broken down.

Photograph by courtesy of W. C. Lowdermilk

*"The forests of olden times have been devastated, and . . . the slopes are now exposed to the merciless beat and wash of the rain . . . the bare rocky hillsides are mute testimony to the truth that the laws of nature must be obeyed."**

The prophets, in their prophecies of doom and judgment, always mentioned the thorns and thistles, the nettles, briers, and brambles as part of the disaster that would befall the disobedient. Isaiah, in speaking of the Lord's destruction of all the nations, says in ISAIAH *34*:13:

> And thorns shall come up in her palaces, nettles and
> brambles in the fortresses thereof: and it shall
> be an habitation of dragons, and a court for owls.

There are so many spiny plants in Palestine today that it is almost impossible to choose from among them the plants that were likely to have been most noticeable in Bible days. Among those that have earned a place in the list, however, are the blackberry bramble, *Rubus sanctus;* the holy thistle, *Carduus Marianus* (*Silybum Marianum*); acanthus, *Acanthus syriacus;* the charlock, *Brassica arvensis;* nettles, *Urtica dioica* and *U.*

* "Before the hand of man exploited the magnificent forests, these Lebanon Mountains were covered with famous cedars, sought after by all the ancient world," writes Dr. W. C. Lowdermilk of the Soil Conservation Service of the U.S.D.A., who took the photograph shown here while he was in the Holy Land in 1939. "Man cut the forests and began cultivation, the rich humus soils soon began to wash away and the slopes showed forth their rocky skeleton. Some farmers began the long and difficult task of using the rocks of the fields for terraces, as in the central slope. Other farmers were too indifferent and their fields washed away until only thorns and skeleton rocks are left today, as seen on the slope in the foreground."

pilulifera; the jujube, *Zizyphus Spina-Christi,* and two buckthorns, *Rhamnus palaestina* and *Paliurus Spina-Christi,* the latter commonly grown today as Christ-thorn or Jerusalem thorn.

The two plants that are most popularly thought of as being the thorns of the Bible—the crown-of-thorns and the prickly-pear cactus—are definitely *not* in the list. Both of these have been introduced into the Holy Land in more recent years—the crown-of-thorns, *Euphorbia splendens,* from Madagascar, and the cactus, *Opuntia Ficus-Indica,* from America. Many an artist, visiting the Holy Land, has made pictures supposedly representing Biblical scenes, but including cacti. Every botanist knows that this plant is native to America and could not possibly have reached the Holy Land until after the discovery of the New World.

* * * *

Much of the "goodly land" that was covered with figs and olives and good green herbs has now been conquered by the weeds or, what is even worse, has become absolutely naked and barren. The forests of olden times have been devastated, and the terrace system, by which the ancients were able to keep the hillsides under cultivation, has fallen into decay, so that the slopes are now exposed to the merciless beat and wash of the rain. There is no soil left, so that in many places even the thorns and thistles of prophecy refuse to flourish; the bare, rocky hillsides are mute testimony to the truth that the laws of nature must be obeyed.

Check-List Of Plants That Are Mentioned In The Bible

These names, which are based on the work of Dr. H. N. Moldenke, are alphabetized according to the form in which each occurs in the Bible. The word in brackets (like APRICOT *after* APPLE*) indicates the plant that is believed today to have been represented. Its botanical name follows, and after that, in parentheses, its present-day common name, if one exists in English. A quotation concludes each reference. In determining the botanical names, L. H. Bailey's Hortus has been followed for all plants that are known in cultivation in America; for the remainder, Engler & Prantl's Pflanzenfamilien has been taken as authority. Names that are starred are of plants that were shown by the New York Botanical Garden at the* 1941 *International Flower Show in New York.*

Almonds. *PRUNUS (AMYGDALUS) COMMUNIS. GENESIS **45**: 11—Carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds.

Algum trees. *JUNIPERUS EXCELSA (juniper). II CHRONICLES **2**: 8—Send me also cedar trees, fir trees, and algum trees.

Almug trees. PTEROCARPUS SANTALINUS (rosewood or red sandalwood). I KINGS **10**: 11-12—And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.

Aloes (New Testament). *ALOE SUCCOTRINA. JOHN **19**: 39—And brought a mixture of myrrh and aloes.

Aloes (Old Testament). AQUILARIA AGALLOCHA (eaglewood) and SANTALUM ALBUM (sandalwood). PSALMS **45**: 8—All thy garments smell of myrrh, and aloes, and cassia.

Anise [dill]. *ANETHUM GRAVEOLENS. MATTHEW **23**: 23—Woe unto you, scribes and Pharisees, hypocrites; for you pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law.

Apple [apricot]. *PRUNUS ARMENIACA. SONG OF SOLOMON **2**: 3—As the apple tree among the trees of the wood, so is my beloved among the sons.

Aspalathus. CONVOLVULUS FLORIDUS and C. SCOPARIUS. ECCLESIASTICUS **24**: 15—I gave a sweet smell like cinnamon and aspalathus.

Balm [balsam]. BALANITES AEGYPTIACA. JEREMIAH **8**: 22—Is there no balm in Gilead; is there no physician there?

Balm [balsam]. COMMIPHORA (BALSAMODENDRON) OPOBALSAMUM. EZEKIEL **27**: 17—they traded in thy market wheat of Minnith, and pannag, and honey, and oil, and balm.

Barley. *HORDEUM DISTICHON. DEUTERONOMY **8**: 8—A land of wheat, and barley, and vines, and fig trees, and pomegranates.

Bdellium. COMMIPHORA AFRICANA (BALSAMODENDRON AFRICANUM). GENESIS **2**: 12—And the gold of that land is good: there is bdellium and the onyx stone.

Beans. *VICIA FABA (FABA VULGARIS). EZEKIEL **4**: 9—Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof.

Bitter herbs. *CICHORIUM ENDIVIA (endive), C. INTYBUS (chicory), *TARAXACUM OFFICINALE (dandelion), RUMEX ACETOSELLA var. MULTIFIDUS (sorrel). NUMBERS **9**: 11—eat it with unleavened bread and bitter herbs.

Box tree. *BUXUS LONGIFOLIA. ISAIAH **41**: 19—I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree: I will set in the desert the fir tree, and the pine, and the box tree together.

Briers. RUBUS SANCTUS and R. ULMIFOLIUS (blackberries), SOLANUM SANCTUM and S. SODOMOEUM (nightshade). ISAIAH **55**: 13—Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree.—JUDGES **8**: 7—Then I will tear your flesh with the thorns of the wilderness and with briers.

Bulrushes. *CYPERUS PAPYRUS (papyrus). EXODUS **2**: 3—And when she could no longer hide him, she took for him an ark of bulrushes, . . .

Burning bush [crimson-flowered mistletoe]. LORANTHUS ACACIAE. EXODUS 3: 2—And the angel of the Lord appeared unto him in a flame of the fire out of the midst of a bush: and he looked, and behold the bush burned with fire, and the bush was not consumed.

Calamus; sweet calamus; sweet cane. ANDROPOGON AROMATICUS. SONG OF SOLOMON 4: 14—Spikenard and saffron; calamus and cinnamon, with all trees of frankincense.—JEREMIAH 6: 20—To what purpose cometh there to me incense from Sheba and the sweet cane from a far country?

Camphire. LAWSONIA INERMIS (henna). SONG OF SOLOMON 4: 13—Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard.

Cassia (of Exodus & Ezekiel). CINNAMOMUM CASSIA. EZEKIEL 27: 19— . . . bright iron, cassia, and calamus, were in thy market.

Cassia (of Psalms) [Indian orris]. SAUSSUREA LAPPA. PSALMS 45: 8—All thy garments smell of myrrh, and aloes, and cassia.

Cedar. JUNIPERUS OXYCEDRUS and J. PHOENICIA (juniper). NUMBERS 19: 6—And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

Cedar; cedar of Lebanon. *CEDRUS LIBANOTICA. PSALMS 92: 12—The righteous shall flourish like the palm tree: he shall grow like a cedar of Lebanon.

Chestnut [oriental plane]. *PLATANUS ORIENTALIS. GENESIS 30: 37—And Jacob took him rods of green poplar, and of the hazel and chestnut tree.

Cinnamon. *CINNAMOMUM ZEYLANICUM. SONG OF SOLOMON 4: 14—Spikenard and saffron; calamus and cinnamon, with all trees of frankincense.

Cockle. AGROSTEMMA GITHAGO (corn-cockle) or SOLANUM INCANUM (hoary nightshade). JOB 31: 40—Let thistles grow instead of wheat, and cockle instead of barley.

Coriander. *CORIANDRUM SATIVUM. EXODUS 16: 31— . . . and it was like coriander seed, white; and the taste of it was like wafers with honey.

Corn [wheat]. TRITICUM AESTIVUM. GENESIS 41: 57—And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

Cotton. [1]*GOSSYPIUM HERBACEUM. ESTHER 1: 5-6 (Moffatt translation)—"When this was over he gave a banquet to all the men within the citadel of Susa, to high and low alike, for seven days, in the park belonging to the royal palace; there were hangings of white and violet cotton, corded with white and purple linen, caught up on silver rings and marble columns."

Cucumbers. *CUCUMIS SATIVUS and C. CHATE. NUMBERS 11: 5—We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick.

Cummin. CUMINUM CYMINUM. MATTHEW 23: 23— . . . for ye pay tithe of mint and anise and cummin.

Cypress. *CUPRESSUS SEMPERVIRENS var. HORIZONTALIS. ECCLESIASTICUS 50: 10—And as a cypress tree which groweth up to the clouds.

Desire [caper]. CAPPARIS SICULA, or possibly C. SPINOSA. ECCLESIASTES 12: 5—And when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets.

Dove's dung [star-of-Bethlehem]. *ORNITHOGALUM UMBELLATUM. II KINGS 6: 25—And there was a great famine in Samaria; and, behold, they besieged it until an ass's head was sold for four score pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver.

Ebony. *DIOSPYROS EBENASTER and D. MELANOXYLON. EZEKIEL 27: 15— . . . they brought thee for a present horns of ivory and ebony.

Fig. *FICUS CARICA. PROVERBS 27: 18—Whoso keepeth the fig tree shall eat the fruit thereof.

Fir. *PINUS HALEPENSIS (Aleppo pine). ISAIAH 37: 24—I will cut down the tall cedars thereof, and the choice fir trees thereof.

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[1]The word appears only in the Revised Version of the Bible, and is believed to have been correctly rendered by Moffatt in the quotation given here.

Fitches. NIGELLA SATIVA (fennel- or nutmeg-flower). ISAIAH **28**: 27—For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

Flax. *LINUM USITATISSIMUM. PROVERBS **31**: 13 & 24—She seeketh wool, and flax, and worketh willingly with her hands . . . She maketh fine linen and selleth it.

Frankincense. BOSWELLIA SERRATA (B. THURIFERA) or B. CARTERI (birdwood). SONG OF SOLOMON **3**: 6—Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

Galbanum. FERULA GALBANIFLUA (a kind of fennel). EXODUS **30**: 34—Take unto thee sweet spices, stacte, and onycha, and galbanum; . . .

Garlick. *ALLIUM SATIVUM and *A. ASCALONICUM (shallot). NUMBERS **11**: 5—We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick.

The camphire of the Bible was Lawsonia inermis, the plant from which henna has been obtained for many centuries. A native of Egypt, it has been carried to many parts of the semi-tropical world. (Illustration from Blanco's Flora de Filipinas, Plate 108, *Vol.* 5.)

Gourd. CITRULLUS COLOCYNTHIS or *RICINUS COMMUNIS (castor-bean). JONAH **4**: 6—And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceedingly glad of the gourd.

Green bay tree. *LAURUS NOBILIS (sweet bay). PSALMS **37**: 35—I have seen the wicked in great power, and spreading himself like a green bay tree.

Heath [Savin juniper]. JUNIPERUS SABINA. JEREMIAH **17**: 6—for he shall be like the heath in the desert.

Holm tree; mastic tree. [Lentisk]. PISTACIA LENTISCUS. SUSANNAH **54** (Goodspeed translation)—" 'So now if you saw this woman, tell us, under which tree did they meet?' He answered, 'Under the mastic tree'."

Husks [Carob-tree or St. John's bread]. *CERATONIA SILIQUA. LUKE 15: 16—And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

Hyssop [reed]. *HOLCUS SORGHUM. JOHN 19: 29— . . . and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth.

Hyssop [marjoram]. ORIGANUM AEGYPTIACUM. I KINGS 4: 33—And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall.

Ivy. *HEDERA HELIX. II MACCABEES 6: 7—And when the feast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus carrying ivy.

Judas tree. [2]*CERCIS SILIQUASTRUM. MATTHEW 27: 5—And he cast down the pieces of silver in the temple, and departed and went and hanged himself.

Juniper [broom]. RETAMA RAETAM. I KINGS 19: 4—But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: . . .

Juniper roots. [3]CYNOMORIUM COCCINEUM. JOB 30: 4— . . . and juniper roots for their meat.

Leeks. *ALLIUM PORRUM and TRIGONELLA FOENUM-GRAECUM (fenugreek). NUMBERS 11: 5—We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick.

Lentiles. *LENS ESCULENTA. EZEKIEL 4: 9—Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof.

Lilies [iris]. IRIS PALAESTINA. ECCLESIASTICUS 1: 8—And as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer.

Lilies. LILIUM CHALCEDONICUM (scarlet lily). SONG OF SOLOMON 5: 13— . . . his lips like lilies, dropping sweet smelling myrrh.

Lilies of the field. *ANEMONE CORONARIA [poppy, or St. Brigid, anemone] or ANTHEMIS PALESTINA. MATTHEW 6: 28—Consider the lilies of the field, how they grow.

Mallows [saltwort]. ATRIPLEX HALIMUS, also probably A. DIMORPHOSTEGIA, A. TATARICA and A. ROSEA. JOB 30: 4—Who cut up mallows by the bushes, and juniper roots for their meat.

Mandrake. MANDRAGORA OFFICINARUM. GENESIS 30: 14—And Reuben went in the days of wheat harvest, and found mandrakes in the field.

Manna. LECANORA ESCULENTA and L. AFFINIS (lichens). EXODUS 16: 13—And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, it is manna.

Manna. NOSTOC (an alga which appears on the surface of the ground under moist conditions). EXODUS 16: 21—And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted . . . And the House of Israel called the name thereof Manna.

Manna. TAMARIX MANNIFERA (tamarisk) and ALHAGI MAURORUM (camel-thorn) (incense-producing plants). BARUCH 1: 10— . . . and prepare ye manna, and offer upon the altar of the Lord our God.

Melons. *CUCUMIS MELO (muskmelon) and *CITRULLUS VULGARIS (watermelon). NUMBERS 11: 5—We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick.

Mint. *MENTHA LONGIFOLIA and *M. ARVENSIS. MATTHEW 23: 23— . . . for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law.

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[2]"No discussion of the plants of the Bible could be complete," writes Dr. Moldenke in his survey of the plants of the Bible, "without at least a mention of the famous Judas tree." This tree (*Cercis siliquastrum*) has long been associated with Bible legends and traditions. In the Matthew verse quoted above it is not stated that Judas hanged himself on a tree, or, if so, on what kind of tree, but some legends have it that it was of this species, which is a native of Palestine. Other legends say it was a fig tree.

[3]The actual reference is probably to the fungus, *Cynomorium coccineum*, which grows upon the roots of the "juniper" of the Holy Land.

Mulberry [poplar]. POPULUS EUPHRATICA or P. TREMULA (aspen). II SAMUEL 5: 23— . . . but fetch a compass behind them, and come upon them over against the mulberry trees.

Mustard. BRASSICA NIGRA. MARK 4: 31-32—It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches.

Myrrh. COMMIPHORA (BALSAMODENDRON) MYRRHA and C. KATAF. PROVERBS 7: 17—I have perfumed my bed with myrrh, aloes, and cinnamon.—MARK 15: 23—And they gave him to drink wine mingled with myrrh.

Myrrh [fragrant gum]. CISTUS VILLOSUS (rock-rose), also var. CRETICUS, *C. SALVIFOLIUS, *C. VILLOSUS, and C. LADANIFERUS (ladanum). GENESIS 37: 25—A company of Ishmaelites came from Gilead with their camels, bearing spicery and balm and myrrh, going to carry it down to Egypt.

Myrtle. *MYRTUS COMMUNIS. ZECHARIAH 1: 8—I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom.

Illustrations from Curtis's Botanical Magazine.

The "rolling thing" which has come to be known as the "rose of Jericho" or "resurrection plant" is this tumbleweed of the Holy Land, Anastatica hierochuntica. In autumn the plant becomes light and dry and is rolled about by the wind. (From Plate 4400, Vol. 74, 1848)

"Solomon in all his glory was not arrayed like one of these." Poppy anemones, with their flowers of red, blue, gold, and white, are believed to have been the Biblical "lilies of the field." They are among the most common wild flowers of the Holy Land. (From Plate 841, Vol. 22, 1805)

Nettles. *URTICA DIOICA and U. PILULIFERA; also ACANTHUS SYRIACUS or possibly *A. SPINOSUS (acanthus) and *BRASSICA ARVENSIS (charlock). PROVERBS **24**: 31—And, lo, it was all grown over with thorns, and nettles had covered the face thereof.

Nuts. *JUGLANS REGIA (walnut). SONG OF SOLOMON **6**: 11—I went down into the garden of nuts to see the fruits of the valley.

Nuts. *PISTACIA VERA (pistachio). GENESIS **43**: 11—Carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds.

Oak. QUERCUS AEGILOPS. ISAIAH **44**: 14—He . . . taketh the cypress and the oak.

Oak. QUERCUS ILEX. GENESIS **35**: 8— . . . and she was buried beneath Beth-el under an oak.

Oak. QUERCUS COCCIFERA and Q. LUSITANICA. ZECHARIAH **11**: 2— . . . howl, O ye oaks of Bashan.

Oak. QUERCUS PSEUDOCOCCIFERA. I KINGS **13**: 14— . . . and found him sitting under an oak.

Oil tree. [oleaster]. *ELAEGNUS ANGUSTIFOLIA. ISAIAH **41**: 19—I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree.

Olive. *OLEA EUROPAEA. DEUTERONOMY **28**: 40—Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit.

Onions. *ALLIUM CEPA. NUMBERS **11**: 5—We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick.

Onycha. CISTUS LADANIFERUS (ladanum), or perhaps STYRAX BENZOIN (benzoin). ECCLESIASTICUS **24**: 15—A pleasant odour like the best myrrh, as galbanum, and onycha, and sweet storax.

Palm. *PHOENIX DACTYLIFERA (date-palm). II CHRONICLES **28**: 15— . . . and brought them to Jericho, the city of palm trees.

Pannag [millet]. PANICUM MILIACEUM. EZEKIEL **27**: 17— . . . they traded in thy market wheat of Minnith, and pannag, and honey, and oil, and balm.

Pine. PINUS HALEPENSIS var. BRUTIA, also PINUS PINEA (stone pine), *ABIES CILICICA (Cilician fir), and JUNIPERUS DRUPACEA and J. MACROCARPA (junipers). ISAIAH **60**: 13—The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary.

Pomegranate. *PUNICA GRANATUM. SONG OF SOLOMON **4**: 13—Thy plants are an orchard of pomegranates, with pleasant fruits.

Poplar. POPULUS ALBA. GENESIS **30**: 37—And Jacob took him rods of green poplar.

Reed. *ARUNDO DONAX and PHRAGMITES MAXIMUS. JOB **40**: 21—He lieth under the shady trees, in the covert of the reed, and fens.

Reed. HOLCUS SORGHUM. MARK **15**: 36—And one ran and filled a spunge full of vinegar, and put it on a reed, and gave him to drink.

Rolling thing ("Rose of Jericho"). ANASTATICA HIEROCHUNTICA (resurrection plant). ISAIAH **17**: 13— . . . they shall flee far off, and shall be chased as the chaff of the mountain before the wind, and like a rolling thing before the whirlwind.—ECCLESIASTICUS **24**: 14— . . . rose plant in Jericho.

Rose [narcissus]. *NARCISSUS TAZETTA. ISAIAH **35**: 1—The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

Rose [oleander]. *NERIUM OLEANDER. ECCLESIASTICUS **39**: 13—Hearken unto me, ye holy children, and bud forth as a rose growing by the brook of the field.

Rose. ROSA PHOENICIA. II ESDRAS **2**: 19—And seven mighty mountains whereupon there grow roses and lilies, whereby I will fill their children with joy.

Rose of Sharon [tulip]. TULIPA MONTANA or T. SHARONENSIS. SONG OF SOLOMON **2**: 1—I am the rose of Sharon, and the lily of the valleys.

Rue. *RUTA GRAVEOLENS. LUKE **11**: 42—But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs.

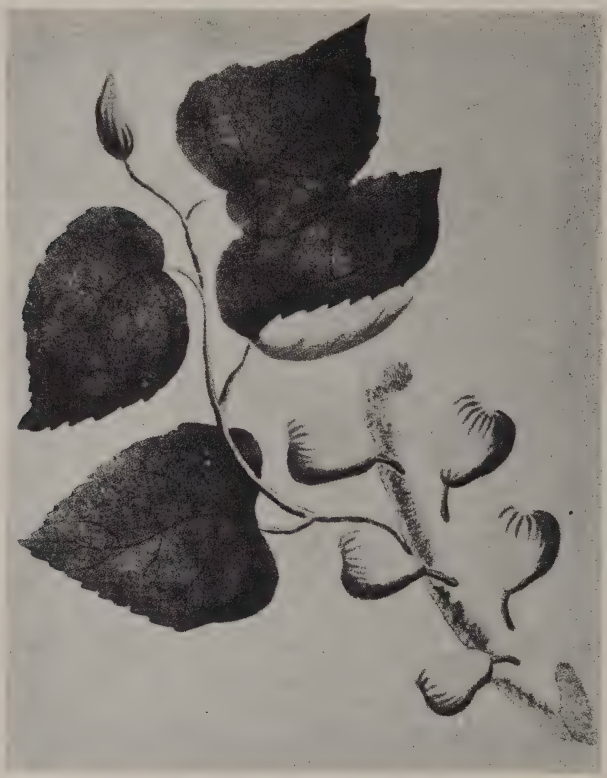
Rush. SCIRPUS LACUSTRIS or JUNCUS EFFUSUS. JOB **8**: 11—Can the rush grow up without mire? can the flag grow without water?

Rie [rye]. TRITICUM AESTIVUM var. SPELTA (spelt). EXODUS **9**: 32—But the wheat and the rie were not smitten; for they were not grown up.

Saffron. *CROCUS SATIVUS. SONG OF SOLOMON **4**: 14—Spikenard and saffron, calamus and cinnamon, with all trees of frankincense.

Scarlet [oak][4]. QUERCUS COCCIFERA. LEVITICUS **14**: 51—And he shall take the cedar wood, and the hyssop, and the scarlet.

Seven-branched candlestick [sage plant]. SALVIA JUDAICA.[5] EXODUS **37**: 18—And six branches going out of the sides thereof; three branches of the candlestick out of one side thereof, and three branches of the candlestick out of the other side thereof.



The sycomore (not sycamore) of the Bible was a species of fig, Ficus Sycomorus. (Illustration from Plate 38 of Vietz, Medizinisch-oekonomisch-technichen Pflanzen, Supplement. 1822.)

Shittim (or shittah). ACACIA SEYAL and A. TORTILIS. EXODUS **25**: 10—And they shall make an ark of shittim wood.

Sope [soap]. SALSOLA KALI (saltwort) and SALICORNIA FRUTICOSA (glasswort), the ashes of which, after burning, were used for making soap. JEREMIAH **2**: 22—For though thou wash thee with nitre, and take thee much sope, yet thine iniquity is marked before me.

4The scarlet dye used in Biblical days was made from an insect, *Coccus ilicis*, which infests this oak species.

5This plant is included here because it is believed that the Hebrews derived the design of their golden candlestick directly from the form of this plant.

Spices. ASTRAGALUS GUMMIFER and A. TRAGACANTHA are probably referred to, though many other plants with pungent flavor may have been meant. GENESIS **43**: 11—Carry down the man a little present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds.

Spikenard. NARDOSTACHYS JATAMANSI. MARK **14**: 3—And being in Bethany in the house of Simon the leper, as he sat at meat there came a woman having an alabaster box of ointment of spikenard very precious.

Stacte [sweet storax]. STYRAX OFFICINALIS. EXODUS **30**: 34—And the Lord said unto Moses, Take unto thee spices, stacte, and onycha, and galbanum.

Strange vine. AMPELOPSIS (VITIS) ORIENTALIS. JEREMIAH **2**: 21—Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into a degenerate plant of a strange vine to me?

Sweet cane [sugar cane]. *SACCHARUM OFFICINARUM. ISAIAH **43**: 24—Thou hast bought me no sweet cane with money. (See also Calamus.)

Sycamine [black mulberry]. *MORUS NIGRA. LUKE **17**: 6—If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the roots, and be thou planted in the sea; and it should obey you.

Sycomore. [6]*FICUS SYCOMORUS. PSALMS **78**: 47—He destroyed their vines with hail, and their sycomore trees with frost.

Tares [rye-grass]. *LOLIUM TEMULENTUM. MATTHEW **13**: 24-30— . . . But while men slept, his enemy came and sowed tares among wheat, and went his way.

Teil tree, turpentine tree. PISTACIA TEREBINTHUS. ISAIAH **6**: 13— . . . as a teil tree, and as an oak, whose substance is in them.—ECCLESIASTICUS **24**: 16— . . . as the turpentine tree, I stretched out my branches.

Thistles. *CARDUUS MARIANUS (SILYBUM MARIANUM) (holy thistle); also CENTAUREA CALCITRAPA and C. VERUTUM. HOSEA **10**: 8—The thorn and the thistle shall come up on their altars.

Thorns. PALIURUS SPINA-CHRISTI (Christ or Jerusalem thorn). MATTHEW **27**: 29— . . . and when they plaited a crown of thorns, they put it upon his head.

Thorns. RHAMNUS PALAESTINA (buckthorn). PROVERBS **15**: 19—The way of the slothful man is as an hedge of thorns.

Thorns [jujubes]. ZIZYPHUS SPINA-CHRISTI and Z. VULGARIS. MATTHEW **7**: 16—Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Thyine wood. TETRACLINIS ARTICULATA (CALLITRIS QUADRIVALVIS) (arar tree, an arborvitae relative). REVELATION **18**: 12—The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory.

Tree [tamarisk]. TAMARIX PENTANDRA, T. TETRAGYNA, or T. ARTICULATA. I SAMUEL **22**: 6— . . . now Saul abode in Gibeah under a tree in Ramah.

Vine. *VITIS VINIFERA. JUDGES **9**: 12-13—Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

Waterlily. *NYMPHAEA ALBA, *N. LOTUS and *N. CAERULEA. I KINGS **7**: 19, 22, & 26—And the chapiters that were upon the top of the pillars were of lily work in the porch, four cubits . . . and the brim thereof was wrought like the brim of a cup, with flowers of lilies.

Weeds [seaweeds]. ZOSTERA MARINA. JONAH **2**: 5—The waters compassed me about, even to the soul: the depths closed round about, the weeds were wrapped about my head.

Wheat. *TRITICUM AESTIVUM. JUDGES **6**: 11— . . . and his son Gideon threshed wheat by the wine-press, to hide it from the Midianites.

Willow. SALIX ALBA, S. CINEREA, *S. FRAGILIS, and S. SAFSAF. ISAIAH **44**: 4—And they shall spring up as among the grass, as willows by the water courses.

Willow [poplar]. POPULAS EUPHRATICA. PSALMS **137**: 2—We hanged our harps upon the willows in the midst thereof.

Wormwood. ARTEMISIA JUDAICA or *A. ARBORESCENS. JEREMIAH **23**: 15—Behold, I will feed them with wormwood, and make them drink the water of gall.

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[6]Not *sycamore*, which is another name for the native American plane-tree.

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LITERATURE ON THE PLANTS OF THE BIBLE

Among the most important works on this subject are the following:

Balfour, J. H. The plants of the Bible. 249 pages. New edition, 1885.

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Henslow, G. The plants of the Bible: Their ancient and mediaeval history popularly described. 309 pages. 1906.

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Moldenke, H. N. Plants of the Bible. 135 pages. 1940.

Smith, J. Bible plants, their history, with a review of the opinions of various writers regarding their identification. 265 pages. 1878.

Smith, W. (Editor) A dictionary of the Bible, comprising its antiquities, biography, geography, and natural history. 1017 pages. 1876.

Tristram, H. B. The natural history of the Bible. 528 pages. Edition 6. 1880.

These books are now all out of print, but early in 1948 *Chronica Botanica Company of Waltham, Mass., is publishing "Plants of the Bible" by H. N. and A. L. Moldenke, a critical and authoritative review, identifying* 230 *species in the Old and New Testaments and Apocrypha, based on a bibliography of over* 400 *titles and a comparison of ancient, medieval, and modern Jewish, Catholic, and Protestant versions. Illustrated with* 66 *plates.*

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Membership in
THE NEW YORK BOTANICAL GARDEN
and what it means

TO THE INSTITUTION, membership means support of a program that reaches several hundreds of thousands of persons annually.

Briefly, this program comprises (1) horticultural display, (2) education, (3) scientific research, and (4) botanical exploration. To further this work and to disseminate useful information about plant life to the public, the Garden issues books and periodicals, both scientific and popular, and presents lectures, programs, radio broadcasts, and courses of study in gardening and botany. The laboratories and large herbarium and library serve the staff in its research and educational work, while the extensive plantings at the Garden give the public vistas of beauty to enjoy the year around. The public is also free to use the Botanical Garden's library, and, under direction, to consult the herbarium.

TO THE INDIVIDUAL, membership means, beyond the personal gratification of aiding such a program, these privileges:

Free enrollment in courses up to the amount of the annual membership fee paid.

A subscription to the Journal, to "Through the Garden Gate" and to Addisonia.

Admission to Members' Day programs and use of the Members' Room also at other times.

A share of plants when made available for distribution. (These plants may include the Garden's new introductions into horticulture.)

Personal conferences with staff members, upon request, on problems related to botany and horticulture.

Free announcements of special displays, lectures, broadcasts, programs, and other events.

Use of lantern slides from the Garden's large collection, under established regulations for such loans.

A membership card which serves as identification at special functions at the Botanical Garden and also when visiting similar institutions in other cities.

* * * *

Garden clubs may become Affiliate Members of the New York Botanical Garden, and thus receive certain privileges for the club as a unit and others for individual members. Information on Garden Club Affiliation will be sent upon request.

Business firms may become Industrial Members of the New York Botanical Garden. Information on the classes of Industrial Membership and the privileges of membership will be sent upon request.

* * * *

Classes of membership in the New York Botanical Garden in addition to Industrial Memberships are:

	Annual Fee		*Single Contribution*
Annual Member	$ 10	Member for Life	$ 250
Sustaining Member	25	Fellow for Life	1,000
Garden Club Affiliation	25	Patron	5,000
Fellowship Member	100	Benefactor	25,000

Contributions to the Garden may be deducted from taxable incomes.

Contributions to the Garden are deductible in computing Federal and New York estate taxes.

A legally approved form of bequest is as follows:

I hereby bequeath to The New York Botanical Garden, incorporated under the Laws of New York, Chapter 285 *of* 1891, *the sum of*_____.

Gifts may be made subject to a reservation of income from the gift property for the benefit of the donor or any designated beneficiary during his or her lifetime.

All requests for further information should be addressed to The New York Botanical Garden, Bronx Park, New York 58, *N. Y.*

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